

*New Preface to Horne's Memoirs*  
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## NEW PREFACE

TO THE SECOND EDITION OF

## M E M O I R S

OF THE

LIFE, STUDIES, WRITINGS, &c.

OF

*The Right Rev. GEORGE HORNE, D. D.*

LATE LORD BISHOP OF NORWICH,

*On certain Points in Theology and Philosophy.*

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[Price One Shilling.]

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LITTLE STUDY-  
TINCS, &c.



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*On certain Points in Theology and Philosophy.*

(Together with some REMARKS on a LIFE of Dr. Horne,  
inserted in a *New Biographical Dictionary.*)

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BY WILLIAM JONES, M. A. F. R. S.

ONE OF HIS LORDSHIP's CHAPLAINS.

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1799.

# NEW PAPER

TO THE SECOND EDITION OF

## THE HISTORY

OF THE

## THE STUPID MACHINERY

OF

THE RIGHTEOUS KING GEORGE THE THIRD



Orbem dominum regnare

et regnum suum

ad eundem seculum

et

P R E F A C E

TO THE

SECOND EDITION *of Memoirs of the*  
*LIFE of BISHOP HORNE, &c.*

1799.

IN publishing the Memoirs of the Life of Bishop Horne, my intention was only to give a true idea of that good man, as it presented itself to my memory and affections; and to produce an edifying book, rather than a formal history. I flatter myself it has done some good; and I hope it may do more. If any offence has been given, I can only say it was no part of my plan: but it is a common fault with plain Christians, who know little of the world, to tell more truth than is wanted; and they have nothing left but a good conscience, to support them under the mistake.

Some few exceptions have been made to the performance by little cavillers, which are not worth mentioning: but I brought myself

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into

into the most serious difficulty of all, by representing Bishop Horne as an *Hutchinsonian*; which thing (it seems) ought not to have been done; as it was strongly suggested to me, from the late learned *Doctor Farmer*, while my work was in hand. On this matter I beg leave to explain myself a little. I never said, nor did I ever think, that Bishop Horne owed every thing to *Hutchinson*, or was his implicit follower. I knew the contrary: but this I will say, because I know it to be true, that he owed to him the *beginning* of his extensive knowledge; for such a beginning as he made placed him on a new spot of high ground; from which he took all his prospects of religion and learning; and saw that whole road lying before him, which he afterwards pursued, with so much pleasure to himself, and benefit to the world. This declaration, however clear it may be to me, is more than some of my readers will be willing to admit, or able to bear. I perceive, by what has been written, that, if it can be effected, Bishop Horne must be taken away from the Hutchinsonians: or, if that cannot be done, his character must not be *set too high*; we must beware of *exaggeration*; he must be represented as *good* and *pious*, rather than *wise*

or

or great. This comes not from the *truth*, but from the *times*: and it is what we must expect to hear, till the times shall alter, and a few stumbling-blocks shall be removed out of the way. After what I had related, with so little disguise, concerning the early studies of Doctor Horne, I could foresee that his character, excellent as it is, had a fiery trial to pass: I therefore prepared myself to see—what I have seen.

But, while I heard some things which were unpleasant, I heard others, which gave me encouragement. For, though it was commonly reported, that I had bestowed too many words upon a cause, which neither required nor deserved them, one of the wisest men of this age, who is an host of himself, wished I had said more; it being a cause of which the world *heard* much, but *knew* little, and *wanted* to know more. I shall take this opportunity of satisfying their curiosity as faithfully as I can.

But I find myself called upon, by the way, to justify the Bishop against an unexpected accusation of a late author; who charges him with *fancifulness* and *presumption*: for what reason, and with how much justice, learning, and judgment, we shall see presently: and I

am glad this second edition was deferred, because the delay has given me an opportunity of seeing some things, of which I ought not to be ignorant.

In a *New Biographical Dictionary*, a life of Doctor Horne is inserted; the author of which speaks of him with as much caution, as a man would handle hot coals. For what he is pleased to say of *me*, as a writer of Doctor Horne's life, I am much obliged to him; and I think it more than I deserve or desire: but, I should be false to the Bishop's memory, were I to allow his account of *him* to be either just or true. He gives him the praise of being a *blameless* man! (cold enough!) when they, that have eyes to see, and judgment to discern, must discover him to be, both for matter and manner, one of the first orators and teachers this church can boast; and that he often displays a rich vein of wit, rarely indeed to be found in a man of so much sweetness and good temper. What a poor figure does *Priestley* make in the hands of the *Under-graduate!* And the great philosopher, *Hume*, in the letter to Doctor Adam Smith! Where the Bishop is reflected upon, for being an *Hutchinsonian*, it is allowed, nevertheless, that he might be partly right in his natural philosophy;

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sophy; though I do not understand the biographer's method of making it out; and I question whether he understood it himself. But then it is added, that "if he proceeded to "a supposed analogy between material and "immaterial things, and compared the agency "of the Son and Holy Ghost to that of light "and air in the natural world; it will surely "be thought, that he went upon very uncertain and fanciful, not to say, presumptuous "grounds." I thank him for speaking out. But is this true divinity? Is there then no analogy between things natural and divine? And have I been beating the air, and writing a volume, to prove and explain it, and demonstrate the great use and value of it; and has this author discovered at last, that there is no such thing? How mortifying is it to me to hear, that so much of the labour of my life has been thrown away! This analogy, which he will not suffer Bishop Horne to *suppose*, without being *fanciful* and *presumptuous*, has been admitted and insisted upon, as plain and certain, by the best Divines of the Christian Church; who used it, and admired it, because they found it in the word of God: and it holds particularly in the two great objects of

nature, *air* and *light*, where this *modern* divine, (for such I suppose him) cannot see it himself, and will not permit us to see it without him. Was not the presence of the Divine Spirit, on the day of Pentecost, announced to the senses of men by the *sound of a rushing, mighty wind?* Did not our Saviour, in his discourse with Nicodemus, illustrate the agency of the Divine Spirit by that of the natural? *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.* Why did he communicate the Holy Ghost under the outward sign of *breathing* upon them, if no comparison is to be made between the sign and the thing signified? The word *inspiration*, which is the act of the Holy Ghost, denotes a blowing or breathing as of the air; and the name *Spirit* is common to the natural air and to the Holy Ghost. What is the meaning of all this? Does the word of God make comparisons, and put one thing for another; and shall we say, there is no analogy or likeness; that is, no sense nor propriety in the substitution? That would indeed be presumptuous, if not ~~blasphemous~~: and the author would not have entangled himself in this manner,

manner, if he had not been frightened out of his wits at *Hutchinsonianism*! But, after all, to those who search for it, the analogy must instantly discover itself; and it hath been pointed out to us without reserve by a Divine of the *old* school, Bishop *Andrews*; who was in no fear of being called to an account for it by the learned of that age. In his first discourse, on the descent of the Holy Ghost, he has these words: “The wind, which is here “the type of the Holy Ghost, doth of all “creatures best express it: for, of all bodily “things, it is the least bodily, and even invi-“sible, as a Spirit is. It is *mighty* or violent; “seemingly of little force, and yet of the “greatest: but never so vehement as the Spirit “is in its proceedings. As the wind serveth “for breath, so doth the Spirit give life, and “is called the Spirit of life. As it serveth for “speech, so doth the Spirit give utterance: and, “as the one serveth for sound, so by the other “the sound of the Apostles went out into all “lands.” This, and more to the same pur-  
pose, saith Bishop *Andrews*; and I call this true Divinity: he was in no fear about types and analogies: he finds the analogy as strict, as if the air had been created for this use.

And what Christian, who reads his Bible, will find fault with Bishop *Horne*, if he thought, and preached, as Bishop *Andrews* did before him? The one was the delight of his times; and the other may continue to be the delight of our times; notwithstanding the censures which have been thrown out against him, with so little experience, that I am ashamed for the author of them.

The other great object of nature, where the analogy is not permitted to us, is that of the *light*: but it holds in this case as strictly as in the other; for our Saviour calls himself the *true light, which lighteth every man that cometh into the world*; and a Prophet calls him *the Sun of righteousness*. All the men of this world, who have light, have it from the same Sun; and all, that have the light of life, have it from the same Saviour. And the operations and attributes of the true light in the kingdom of Grace are the same as those of the light in the natural world. We took the authority of Bishop *Andrews* in the former example; we may now take that of Archbishop *Leighton*\*; who sees the analogy between the natural and divine

\* See Sermon fifth of Archbishop Leighton's eighteen.

light :—

light:—first, in their *purity*; both are incapable of pollution: secondly, in their *universality*; both are imparted to all, without being diminished: thirdly, in their *vivifying power*; the one raises plants and vegetables from the earth, the other raises men from the dead: fourthly, in their *dispelling darkness*; all shadows fly before the Sun; all the types and shadows of the law, all the mists of darkness and idolatry, at the appearance of the other, who is the light of the Gentiles, and the glory of Israel; even that glory, which had been so often foretold to them: for, as the glory was in their tabernacle and filled it, so the *fulness of the Godhead dwelt bodily in Christ*: εσκενωσεν εν θηριῳ,—he dwelt in a tabernacle amongst us. Is not this a just and beautiful analogy? And can there be any man of taste, who will not see and admire it? Is the Scripture *fanciful* in teaching it? And is this good Bishop *presumptuous* in following it? It is a grief to me to be urging so many questions in so plain a case: but wise men lay us under a cruel necessity, when they are in such a hurry to run away from doctrines, which they call *Hutchinsonian*, without knowing, that they have been common to the Christian world; and that every *master*

in

*in Israel* (supposing this gentleman to be of that character) is expected to have acquired, from a proper study of the Scripture, that experience which makes all these things plain, and enables us to see the spiritual in the natural world ; the glass in which (*dia*, by means of which \*) God hath been pleased to shew us *that* and *Himself*, till we shall see him face to face ; and not, as we do now, by reflection from the objects of nature. All, who do not know the use of this grand *speculum*, are under the poverty of ignorance ; they lose a great help to their faith, together with a great instrument for the improving of their understanding ; at least in spiritual things. What would Divinity be, and what can a teacher of it be, without the use of analogies, and the power we acquire, when we argue from them ? They are so universal in the Scripture, that a man may as well read English without the alphabet, as read the Bible without understanding its analogies. They are, therefore, never to be given up, but to be insisted upon,

\* δι' εσοπτρου την αντηματι—Though the preposition *dia* is here used, we do not suppose with our English version that the allusion is to dioptrics, but catoptrics : so *εσοπτρον* is a *speculum*, wherein things are seen by reflection.

and

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and recommended to others, as the very life and soul of Christian wisdom\*.

I would willingly have avoided a party *name*, being conscious that I am not a party *man*; but disposed to exercise an independent judgment, and take what is good and useful from every quarter where I can find it; either for my own benefit, or that of the public. If I can do good, I am willing to do it under any character which an honest man may wear. But my adversaries (who are not a few) have found such an advantage, for many years past, in giving me the name of an *Hutchinsonian*, that they will never part with it. So, as I am stamped with that name, I may speak freely, without losing any ground. Too many of the learned have shewn an unusual propensity, for many years, to censure and reject every principle reported to be *Hutchinsonian*, without first knowing what it is, and what is to be said for it. The Biographer, against whom I have defended Bishop *Horne*, attacks him as an *Hutchinsonian*, without knowing, that he was making his attack on that quarter where the *Hutchinsonians* are strongest: and this, not

\* For the Bishop's sentiments on this subject, see the Life, p. 182, 183, 184.

with weak arguments, but with no arguments at all ; unless we can find one in the words—*it will surely be thought*—which is not an argument, but an appeal to the judgment of others, who are under the same prejudice with himself. To prevent which for the time to come, and to satisfy those, who, having heard some things to perplex them, would be glad of better information ; I shall tell them, as well as I can, what the principles really are, by which an Hutchinsonian is distinguished from other men. But when I consider, that this inquiry will lead us into some great, deep and difficult subjects—of which no man can speak worthily—and of which so many have spoken rashly—I tremble at my undertaking ; and intreat every wise and good man to make allowances for me, at a stage of life, when forces fail, and memory is weak ; and to give me a fair and charitable hearing.

1. In the first place, the followers of Mr. Hutchinson give to *God* the pre-eminence in every thing. *His* authority with them is above all authority : His wisdom above all wisdom : His truth above all truth. They judge every thing to be good or bad, wise or foolish, as it promotes or hinders the belief of Christianity.

On

On which account, their first enemies are to be found among sceptics, infidels and atheists. Their next enemies are those who are afraid of believing too much: such as our Socinians and their confederates, who admit Christianity as a *fact*, but deny it as a *doctrine*.

2. They hold, that only one way of salvation has been revealed to man from the beginning of the world; viz. the way of faith in God, redemption by Jesus Christ, and a detachment from the world: and that this way is revealed in both Testaments.

3. That in both Testaments divine things are explained and confirmed to the understandings of men, by allusions to the natural creation. I say *confirmed*; because the Scripture is so constant and uniform in the use it makes of natural objects, that such an analogy appears between the sensible and spiritual world, as carries with it *sensible evidence* to the truth of revelation; and they think, that, where *this* evidence is once apprehended by the mind, no other will be wanted. They are therefore persuaded, it may have great effect towards making men Christians, in this last age of the world; now the original evidence of miracles is remote, and almost forgotten.

4. They

4. They are confirmed *Trinitarians*. They became such at their baptism in common with other Christians: and they are kept such, by their principles; especially by what is called the *Hutchinsonian philosophy of fire, light, and air*. Nature shews us these three agents in the world, on which all natural life and motion depend: and these three are used in the Scripture to signify to us the three supreme *powers* of the God-head, in the administration of the spiritual world; notwithstanding the judgment which our new biographer hath passed against them. Let any philosopher shew us one single effect, of which it may be proved, that neither fire, light nor air contribute to it in any of their various forms\*.

5. On

\* To shew how differently the same things will appear to different men, and how men of learning, through habits of thinking, may be unprepared to judge of common things, I will mention the example of my own Tutor of University College in Oxford; who, having been persuaded to read a little piece of Duncan Forbes on the system of Hutchinson, (which by the way I would recommend to the reader) was heard to say "there were some good things and some curious things in it; but *the man raves when he talks of his "fire, light and spirit."*" Now herein is to me a marvellous thing; that Learning, seated in the chair of *Alfred*, should take this doctrine of fire, light and air to be *raving*; when Ignorance,

5. On the authority of the Scriptures, they entertain so low an opinion of human nature, under the consequences of the fall, that they derive every thing in religion from revelation or tradition. A system may be fabricated, and called *natural*; but a *religion* it cannot be; for there never was a religion, among Jews or Gentiles, Greeks, Romans, or Barbarians, since the beginning of the world, without sacrifice and priesthood: of which natural religion, having neither, is consequently no religion.

The

Ignorance, with a tallow candle in its hand, need only light it, to see them all at work together. Air enters at the bottom, where the flame looks blue: fire and smoke from the snuff are at the top, and the brightest light is about the middle. No man can draw a line between them, or say where one ends and another begins. But here they are certainly; for, without air, the candle goes out: without fire, it will not burn us: and, without light, we shall not see by it. And all this is no theory, but a plain, undeniable matter of fact. How wonderful, that a philosopher cannot see this; when a child or a ploughman may be made to understand it! Two strange events of the same kind are more credible than one. The people among the Jews, who *knew* most, were those who could *see* least.

When the good Lord President Forbes wrote his letter from Scotland, there were rocks and mountains in his way; and he had the mortification to see that he prevailed but little. These are now not nearly so formidable as they were then:

great

The imagination of man, by supposing a religion without these, has done infinite dis-service to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption and divine grace. It has no *gift* from God, but that nature, which came poor, and blind, and naked out of Paradise ; subject only to farther misery, from its own lusts, and the temptations of the Devil. A religion, more flattering to the pride of man, pleases his fancy better than this ; but it will never do him any good.

great and unexpected events have intervened. Infidelity, the grand adversary, hath now overshot its mark ; and is found to have in it so much more of the felon, than the philosopher, that gentlemen begin to be ashamed of its company. Its opponents are inspired with new zeal, and act with new vigour ; as may be seen in two periodical publications of modern date. Attraction is going down ; and the demonstration of a *vacuum* is not to be supported ; as I shall shew in another place. Electricity hath risen up, and given us the knowledge of a new power in nature, which is an object of sense, and may be extended to the whole system of the world. Lord Forbes's letter to a Bishop was written with the best intention in the world ; but, when a scheme is *new*, and admitted in all its parts, more weight is laid upon some things, than they will bear. He tells his reader many curious things, for which I have not room ; neither would I choose to introduce them, because they depend on *Hebrew* evidence.

Hutchinson

Hutchinson himself had so strong a sense of this, that he looked upon natural religion as Deism in disguise ; an engine of the Devil, in these latter days, for the overthrow of the Gospel ; and therefore boldly called it *the religion of Satan or Anti-christ*. Let the well-informed Christian look about him and consider, whether his words, extravagant as they might seem at first; have not been fully verified. I myself, for one; am so thoroughly perswaded of this, that I determine never to give quarter to natural religion, when it falls in my way to speak of the all-sufficiency of the Gospel of Jesus Christ. We know very well how the Scripture is brought in, to give its countenance to the notion of a natural religion: but we know also that dark texts are drawn to such a sense, as to render all the rest of the Scripture of no effect ; as hath happened in the doctrines of pre-destination and natural religion; by the former of which we lose the *Church*, by the latter its *Faith*. Facts bring a dispute to a short issue. If *Voltaire* were alive, I would be judged by him, whether Christianity hath not been going down ever since natural religion came up. And we know, by what his disciples, the French, have done, that natural religion comes up, when Christianity is put down.

These facts teach us, that they will not stand long together. Whether they possibly *might* or not is not worth an inquiry; because he, that has got Christianity, may leave natural religion to shift for itself.

6. Few writers for natural religion have shewn any regard to the types and figures of the Scripture, or known much about them. But the Hutchinsonians, with the old Christian Fathers, and the Divines of the Reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world; and so much of the wisdom of revelation is contained in them, that no Christian should neglect the knowlege of them. All infidels abominate them. *Lord Bolingbroke* calls St. Paul a *Cabbalist* for arguing from them; but the Hutchinsonians are ambitious of being such Cabbalists as St. Paul was.

7. In natural philosophy, they have great regard to the name of *Newton*, as the most wonderful genius of his kind. But they are sure, his method of proving a *vacuum* is not agreeable to nature. A vacuum cannot be deduced from the theory of resistances: for, if motion be from impulsion, as Newton himself, and some  
of

of the wisest of his followers have suspected ; then the cause of motion will never resist the motion which it causes. The rule, which is true when applied to *communicated motion*, does not hold when applied to the *motions of nature*. For the motions of nature change from less to more ; as when a spark turns to a conflagration : but communicated motion always changes from more to less : so that there is an essential difference between them, and we cannot argue from the one to the other. Mr. Cotes's demonstration, it is well known, is applicable only to communicated motion : I mean, such only as is *violent* or *artificial*. There is no need of a vacuum in the heavens : it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it.

They cannot allow *inert* matter to be capable (as mind is) of *active* qualities ; but ascribe attraction, repulsion &c. to subtle causes, not immaterial. There may be cases very intricate and difficult ; but they take the rule from plain cases, and, supposing nature to be uniform and consistent, they apply it to the rest.

8. In natural history, they maintain, against

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all the wild theories of Infidels, which come up, one after another, like mushrooms, and soon turn rotten, that the present condition of the earth bears evident marks of an universal flood ; and that extraneous fossils are to be accounted for from the same catastrophe. Many of them are therefore diligent collectors of fossil bodies, which are valuable to the curious in consideration of their origin.

9. What commonly passes under the name of *learning*, is a knowlege of *Heathen* books : but it should always be admitted with great precaution. For they think of all Heathens, that, from the time when they commenced Heathens, they never worshiped the *true God*, the Maker of heaven and earth ; but, instead of him, the elements of the world, the powers of nature, and the lights of heaven : that the love of vice and vanity was the real cause of their ignorance : they did not *know* the true God, because they did not *like* to know him : and that the same passions will give us an inclination to the principles of Heathens, rather than to the principles of Christians ; and that most of the ill principles of this age come out of the Heathen School. The favourers of Mr. Hutchinson's scheme are therefore reputed to be the enemies of learning.

But

But they are not so. They are enemies only to the *abuses* of it, and to the corruptions derived from it. To all false learning, that is, to human folly, affecting to be wisdom, they have indeed a mortal aversion in their hearts, and can hardly be civil to it in their words; as knowing, that the more a man has of false wisdom, the less room there will be for the true. Metaphysics, which consist of words without ideas; illustrations of Christian subjects from Heathen parallels; theories founded only on imagination; speculations on the mind of man, which yield no solid matter to it, but lead it into dangerous opinions about itself: these and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghost, or the splitting of an atom\*.

10. Of Jews they think, that they are the inveterate enemies of Christianity; never to be trusted as our associates either in Hebrew or Divinity. No *Philo*, no *Josephus*, no *Talmudist*, is to be depended upon; but suspected and sifted, as dangerous Apostates from *true Judaism*. It is plausibly argued, that Jews, as native *Hebrews*, must, like other natives, be best acquainted

\* See more on this subject, page 94 of the Life.

with their own language. But the case of the Jews is without a parallel upon earth. They are out of their native state ; and have an interest in deceiving Christians by every possible means, and depriving them of the evidence of the Old Testament.

11. They are of opinion, that the *Hebrew* is the primæval and original language ; that its structure shews it to be divine ; and that a comparison with other languages shews its priority.

12. *The Cherubim* of the Scriptures were mystical figures, of high antiquity and great signification. Those of Eden, and of the Tabernacle, and of Ezekiel's vision, all belong to the same original. *Irenæus* has enough upon them to justify the Hutchinsonian acceptation of them. The place they had in the Holy of Holies, and their use in the Sacred Ritual, sets them very high. Their appellation, as \* *Cherubim of glory*, does the same ; and the reasoning of Saint *Paul*, from the shadows of the law to the priesthood of Christ, sets them highest of all ; obliging us to infer, that they were symbolical of the Divine Presence. The  $\tauεσσαρα \zetaω\alpha$  in the Revelation of Saint John (improperly called *beasts* ; for one of them was a *man*, and another a *bird*)

\* Compare Acts vii, 2. 'Ο Θεος της δοξης.

must be taken for the same : where the figures of the old law bow down and surrender all power and glory to the evangelical figure of the Lamb that was slain. Here the doctrine is thought to labour a little : but, if the ζωα are considered only as figures, the case alters. And, if this great subject should have parts and circumstances not to be understood, we must argue from what *is* understood. They seem to have been known in the Christian Church of the first centuries ; but not with the help of the Jews. So also was the analogy of the three agents ( $\varphi\omega\varsigma$ ,  $\pi\upsilon\cdot$ ,  $\pi\pi\epsilon\nu\mu\alpha$ ,) these being expressly mentioned by Epiphanius, as similitudes of the Divine Trinity.

In their physiological capacity, so far as we can find, the Cherubim seem never to have been considered before Mr. Hutchinson ; who very properly derives from them all *animal-worship* among the Heathens. This subject is of great extent and depth ; comprehending a mass of Mythological learning, well worthy of a diligent examination.

These things come down to us under the name of John Hutchinson ; a character *sui generis*, such as the common forms of education could never have produced : and it seems to me

not to have been well explained, how and by what means he fell upon things, seemingly so new and uncommon: but we do not enquire *whose* they are, but *what* they are, and what they are good for. If the tide had brought them to shore in a trunk, marked with the initials J. H. while I was walking by the sea-side, I would have taken them up, and kept them for use; without being solicitous to know, what ship they came out off, or how far, and how long, they had been floating at the mercy of the wind and waves. If they should get from my hands into better hands, I should rejoice; being persuaded they would revive in others the dying flame of Christian faith, as they did in Bishop Horne and myself. And why should any good men be afraid of them? There is nothing here, that tends to make men troublesome, as Heretics, Fanatics, Sectaries, Rebels, or Corrupters of any kind of useful learning. All these things a man may believe, and still be a good subject, a devout Christian, and a sound member of the Church of England: perhaps more sound, and more useful, than he would have been without them. For myself I may say, (as I do in great humility) that, by following them through the course of a long life, I have

have found myself much enlightened, much assisted in evidence and argument, and never corrupted ; as I hope my writings, if they should last, will long bear me witness. If these principles should come into use with other people, I am confident they would turn Christians into Scholars, and Scholars into Christians ; enabling them to demonstrate, how shallow Infidels are in their learning, and how greatly every man is a loser by his ignorance of Revelation.

When we are describing Hutchinsonians, it would be unjust to forget, that they are *true Churchmen* and *Loyalists* ; steady in the fellowship of the Apostles, and faithful to the Monarchy under which they live. This, however, is not from what they find in Hutchinson, though it *is* to be found in him\*; but from what he has taught them to find, by taking their principles from the Scripture. Had this man been a splendid character, and a great favourite with the world, we might have received his doctrines

\* No being whatever can have any power over man, but the God that made him : therefore no man can have any power over any other man, unless he has it from God. Parents have it over their children by Creation ; therefore from the Creator : and Rulers have it, by being God's Ministers. This is Mr. Hutchinson's argument ; and it is as close as a demonstration.

with our mouths open, and our eyes shut : but our dangers are quite of another kind. From *Him* nothing is to be taken upon trust : every thing must be sifted and examined to the uttermost. And so let it : for thus it will be better understood. Prove it well, and hold it fast. Of leaders and guides in learning beware : for, as wisely speaks the author of the *Pursuits of Literature*, they ought, in this age, to be well watched : if they fall into dangerous mistakes, many fall with them : and, if evil once creeps in, and finds public entertainment, no man can say how or when we shall get rid of it. Such leaders are as watchful against *us*, as we ought to be against *them*. They neither enter in themselves, nor suffer other people, if they can prevent it. Many young men would find employment and amusement for their lives, if the way were open, and they were permitted to enquire for themselves. Here, *free inquiry* would be honourable, safe and laudable : but discouragements are often thrown in their way ; and I have met with some examples of it ; one in particular, which made a great impression upon me.

Some years ago I became acquainted with a young man, of bright parts, a studious disposition,

position, and a pious turn of mind ; in whose conversation I found comfort and pleasure. To such advice as I gave him, in regard to his future studies, he was remarkably attentive. He saw a new field of learning opening to his view, which promised him much profitable employment ; and he seemed in haste to enter upon it. As he was intended for the Church, I flattered myself he would take some active part in the defence of Christian truth as a writer ; together with the advancement of Christian piety as a preacher. With this prospect upon my mind, he left me for many months. But, at his return, I found him totally changed ; and I rarely conversed with him but to my disappointment. His mind, which used to be undisguised and open, was now guarded at every pass : and, whatever I proposed, as formerly, he had now an evasion ready. It seemed as if somebody had hung a bell about my neck, so that I could not stir without raising an alarm. To a man, rather shy of making proselytes, but always pleased to meet with volunteers, fit for the service of God and his Church, my situation was distressing. I discovered, that my friend was no longer his own man : I guessed at the cause ;

cause ; and gave little trouble afterwards to him or myself. But I lamented, that he had lost a view of things, which would have animated him ; and, while it found exercise for the best of his talents, would have given strength and effect to all his labours. His pursuits in literature will now most probably be frivolous in themselves, and foreign to his profession as a clergyman. No man will do great things, when he yields to secular influence, where literary and religious ought to prevail. The vineyard is a better spot to cultivate than the high-way ; and, when labourers are wanted, 'tis pity any one should be led away upon other service, less pleasant and less profitable. *Why even of your own selves judge ye not what is right ?* said our Saviour to those, who could judge of the weather from the face of the sky, without going to ask the *Pharisees* : and who ought, after the same manner, to have judged for themselves, in matters of much greater moment, from the signs of the times and the state of the church. I hazarded a great, and, as it may be thought, a rash, assertion, at page 77 of the following Life : I said, "that, if we were ever to see such another man as Bishop Horne, he must come out  
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"*of the same school.*" I am still of the same mind; for I think no other school will form such a man. I will now hazard a farther opinion to the same effect: for I think it not improbable, that if some man were to arise, with abilities for the purpose, well prepared in his learning, and able to guide his words with discretion; and such a man were to take up the principles called Hutchinsonian, and do them justice; the world would find it much harder to stand against him than they are aware of, even with all the *new biographers* of the age, to encourage and assist them. I may be called a *visionary*, when I say this: that I cannot help: but how many stranger visions have been realized of late, which, twenty years ago, would have been pronounced utterly incredible! When strange things are to be done, strange men arise to do them. One man, as powerful in truth, as *Voltaire* was in error, might produce very unexpected alterations, and in less time than he did. Then might a new æra of learning succeed; as friendly to the Christian cause, as the learning, which has been growing up amongst us for the last hundred years, has been hostile and destructive. As to confirmed infidelity, it is a deaf adder,

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adder, never to be charmed. Yet even here the case is not always to be given up in despair. Many forsake truth, because they hate it: of such there is no hope: but some believe wrong, only because they never were taught right.

Nayland, July 30, 1799.

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